



## JAMES R.

**O**ur Will and Pleasure is, That these Two Forms of Prayer and Service, made for the Thirtieth of *January*, and the Sixth of *February*, be forthwith Printed and Published; to be used yearly on the said Days respectively, in all Cathedral, and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Universities, and in Our Colleges of *Eaton* and *Winchester*, and in all Parish Churches, and Chapels within Our Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick upon Tweed*.

*Given at Our Court at Whitehall the Three and twentieth Day of December, 1685. In the First Year of Our Reign.*

By His Majesties Command.

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Ch. 1 King, Ltr. & ret. State service 30 Jan 76  
P. 52  
P. 52

A  
FORM  
OF  
PRAYER  
WITH  
FASTING,  
TO BE

Us'd Yearly upon the 30<sup>th</sup> of *January*, being the Day of  
the Martyrdom of the Blessed King *Charles* the First :  
[ To Implore the Mercy of God, That neither the Guilt  
of that Sacred and Innocent Bloud, nor those other Sins,  
by which God was provoked to deliver up both Us,  
and Our King into the Hands of cruel and unreasona-  
ble Men, may at any Time hereafter be visited upon  
Us, or our Posterity.

By His Majesties Special Command. ]

L O N D O N,

Printed by the Assigns of *John Bill* decess'd : And by  
*Henry Hills*, and *Thomas Newcomb*, Printers to the  
Kings most Excellent Majesty. 1685.





McAlpin  
1685

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# FORM

## OF PRAYER with FASTING,

To be

Us'd Yearly upon the 30th of January, being the Day  
of the Martyrdom of the Blessed King Charles the  
First.

If this Day shall happen to be Sunday, this Form of  
Prayer shall be used, and the Fast kept the next Day  
following. And upon the Lords Day next before the  
Day to be kept at Morning Prayer immediately after  
the Nicene Creed, notice shall be given for the due  
Observation of the said Day.

The Service on the day shall be the same with the usu-  
al Office for Holy Days in all things: Except where it is  
in this Office otherwise appointed.

The Order for Morning Prayer.

¶ He that Miniſtreth, shall begin with one, or more of  
these Sentences

**T**O the Lord our God belong Praises,  
and Forgiveness; though we have Re-  
belled against him: Neither have we  
obeyed the Voice of the Lord our God, to wash  
in his Laws, which he set before us.

Corry

King Charles the Martyr.

Correct us, O Lord; but with Judgement,  
not in thine Anger: lest thou bring us to no-  
thing. Jer. x. 24.

Enter not into Judgement with thy Ser-  
vants, O Lord: for in thy Sight shalt no Man  
living be justified. Ps cxlii. 2.

¶ Instead of *Venite Exultemus*, the Hymn following  
shall be said, or sung; one Verse by the Priest, ano-  
ther by the Clerk, and People.

Psal. 119. 137. **R**ighteous art thou, O Lord: and just are  
thy Judgements.

Neh. 9. 33. Thou art just, O Lord, in all, that is brought upon us:  
for thou hast done Right, but we have done wickedly.

Psal. 73. 2. **B**ehold, my Feet were almost gone: my  
Treadings had well nigh slipped.

3. For why? I was grieved at the wicked: I did also see  
the ungodly in such prosperity.

Psal. 2. 2. **T**he people stood up, and the Rulers took  
Counsel together: against the Lord, and a-  
gainst his Anointed.

Psal. 83. 5. They cast their Heads together with one Consent:  
and were confederate against him.

Psal. 31. 15. **H**e heard the Blasphemy of the Multitude,  
and Fear was on every side: while they con-  
spired together against him, to take away his  
Life.

Psal. 109. 2. They spoke against him with false Tongues, and com-  
passed him about with Words of Hatred: and fought a-  
gainst him without a Cause.

Psal. 41. 9. **E**ven his own familiar Friends whom he trust-  
ed: they that eat of his Bread, laid great wait  
for him.

Psal. 35. 12. They rewarded him Evil for Good: to the great dis-  
comfort of his Soul.

They

King Charles the Martyr.

They took their Counsel together, saying, **God hath forsaken him : persecute him, and take him, for there is none to deliver him.** Psal. 71. 9.

The Breath of our Nostrils, the Anointed of the Lord was taken in their pits : of whom we said, Under his Shadow we shall be safe. Lam. 4. 20.

The Adversary, and the Enemy enter'd into the Gates of Jerusalem : saying, **When shall he die, and his Name perish ?** Psal. 41. 5.

Let the Sentence of Guiltiness proceed against him : and now that he lieth, let him rise up no more. 8.

False Witnesses also did rise up against him : they laid to his charge things, that he knew not. Psal. 35. 11.

For the Sins of the people, and the Iniquities of the Priests : they shed the Blood of the Just in the midst of Jerusalem. Lam. 4. 13.

**My Soul, come not thou into their Secret ; unto their Assembly, mine Honour, be not thou united : for in their Anger they slew a man.** Gen. 49. 6.

Even the Man of thy right Hand : the Son of Man, whom thou hadst made so strong for thine own Self. Psal. 80. 17.

**In the sight of the unwise he seem'd to die : and his Departure was taken for Miserie.** Wisd. 3. 2.

They Fools counted his Life Madness, and his End to be without Honour ; But He is in Peace. 5. 4.

**For though he was punished in the Sight of Men : yet was his Dove full of Immortality.** 3. 3.

How is he numbred with the Children of God : and his Lot is among the Saints ! 3. 4.

**But O Lord God, to whom Vengeance belongeth, thou God to whom Vengeance belongeth : Be favourable and gracious unto Sion.** Psal. 94. 1.

Be merciful, O Lord, unto thy people, whom thou hast Psal. 51. 18.

hath Deut. 31. 8.

King Charles the Martyr.

hast redeemed: and lay not innocent Blood to our Charge.

Psal. 26. 9. O that not by our Sins, with Sinners: Nor  
our Lives with the Blood of them.

Psal. 51. 14. Deliver us from Blood-Guiltiness: O God, thou that  
art the God of Our Salvation: and our Tongues shall  
sing of thy Righteousness.

Psal. 9. 4. T For thou art the God, that hast no pleasure in  
Treacheries: neither shall any Evil dwell with  
thee.

6. Thou wilt destroy them that fear: Yeasting: the  
Lord abhors both the Blood-drinker, and deceitful  
Man.

Psal. 73. 18. O how suddenly do they consume: perish, and  
come to a fearful End.

89. Yea, even like as a Dream, when one awaketh: It  
didst thou make their Image to vanish out of the City.

Apoc. 15. 3. Great, and marvellous are thy Works, O  
Lord God Almighty: just, and true are thy  
ways, O King of Saints.

Psal. 119. 137. Righteous art thou, O Lord: and just are thy Judge-  
ments.

Glory be to the Father, &c.  
As it was in the Beginning, &c.

4 Proper Plains, IX. XLXI. The first a Psalm of  
David.

104 Proper Lessons, 10. The first a Samuel, 10. 17.  
The second, 6. Matth. xxv.

4 Instead of the first Collect at Morning Prayer, shall  
these two, which next follow, be used.

O God, which God, terrible in thy Judge-  
ments, and wonderful in thy Dominion  
ward the Children of Men: who in the bloody  
Sacrifice didst suffer the Life of our late Gra-  
tious









# Kings Church the Martyrs

the good and merciful, but also to the faithful,  
 for they were made to be a light to the world,  
 to show forth the glory of the Father, who  
 sent them into the world, to be witnesses  
 of the truth, and to bring forth many more  
 into the kingdom of God. And when they  
 were thus sent forth, they were to be  
 as salt upon the earth, and as light upon  
 the candlestick. And when they were  
 thus sent forth, they were to be as  
 the Father, who sent them, and as the  
 Son, who was sent by the Father, and as  
 the Holy Spirit, who was sent by the  
 Father and the Son. And when they were  
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 sent by the Father, and as the Holy Spirit,  
 who was sent by the Father and the Son.

The Gospel. S. Matt. 23. 33.

**T**here was a certain householder, which plant-  
 ed a vineyard, and hedged it round about,  
 and digged a in the field, and built a tower,  
 and let it out to husbandmen, and went into a  
 far country. And when the time of the fruit  
 drew near, he sent his servants to the hus-  
 bandmen, that they might receive the fruits of  
 it. And the husbandmen took his servants, and  
 beat one, and killed another, and stoned another.  
 Again, he sent other servants, more than the first:  
 and they did unto them likewise. But last of all,  
 he sent unto them his son, saying, I fear will be  
 because I am the son. But when the husbandmen  
 saw the son, they said among themselves, This is  
 the heir, come, let us kill him, and inherit his  
 father's house. And they cast him out of the  
 vineyard, and killed him. When therefore the  
 lord of the vineyard saw this, he said, Woe  
 be unto them, which will not believe on John,  
 the Baptist, and on me, the Son of man, who  
 am sent by the Father. And he will destroy  
 them, and will give the vineyard to other  
 husbandmen, that they may bring forth  
 fruit unto him.







King Charles the Martyr.

in the Boile of Death to endure such an eminent  
Beasture of exemplary Patience, Weakness,  
and Chastity before the Face of his cruel En-  
emies. And albeit thou didst suffer them to re-  
ceize to such a height of Violence, as to kill  
him, and to take possession of his Throne; yet  
didst thou in great Mercy preserve his Son,  
who's Right it was, and at length by a wonder-  
ful Providence bring him back, and set him  
thereon, to Restore thy true Religion, and to  
Settle Peace amongst us: For which we praise  
thy Name, through Jesus Christ our blessed  
Redeemer. Amen.

¶ Immediately after the Collect, *Lighten our darkness,*  
&c. Shall these Three next following be said.

O Lord, we beseech thee, &c.

O most mighty God, and mer-

ciful Father, &c.

Turn thou us, O good Lord,

and so, &c.

¶ Immediately before the Prayer of *S. Chrysostom*, (that  
this Collect, which next followeth, be used.

**A** Almighty and everlasting God, who's Right  
troublers is like the strong Mountains;  
and thy Judgments like the great Deep: and  
who by that merciful weather of thy Word  
Day, committeth upon the wicked waves of  
this world, hath taught us, that neither the  
greatest of Kings, nor the best of men are more  
secure from Violence, than from natural Death:  
Teach us also, we pray, to number our Days,  
that



## King Charles the Martyr.

that we may apply our hearts unto wisdom. And grant, that neither the Splendour of any thing that is Great, nor the Conceit of any thing that is Good in us : may any ways withdraw our Eyes from looking upon our Sins as sinful Dust and Ashes : but that according to the Example of this thy Blessed Martyr, we may press forward toward the Prize of the high Calling that is before us, in Faith and Patience, Humility and Meekness, Joyfulness and Self-denial, Charity, and constant Perseverance unto the End : and all this for the Love our Lord Jesus Christ his sake : To whom with thee, and the Holy Ghost be all Honour and Glory Everlasting without End. Amen.

FINIS.

A  
F O R M  
O F  
P R A Y E R  
W I T H  
F A S T I N G,  
T O B E

Us'd Yearly upon the 30<sup>th</sup> of *January*, being the Day of the Martyrdom of the Blessed King *Charles* the First: To Implore the Mercy of God, That neither the Guilt of that Sacred and Innocent Bloud, nor those other Sins, by which God was provoked to deliver up both Us, and Our King into the Hands of cruel and unreasonable Men, may at any Time hereafter be visited upon Us, or our Posterity.

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By His Majesties Special Command.

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L O N D O N,

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The Order for Morning Prayer.

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theſe Sentences.

**T**O the Lord our God belong Mercies,  
and Forgiveneſſes, though we have Re-  
belled againſt him: Neither have we  
obeyed the Voice of the Lord our God, to walk  
in his Laws, which he ſet before us, Dan. ix. 9, 10.

Collected

## King Charles the Martyr.

Correct us, O Lord; but with Judgement  
not in thine Anger: lest thou bring us to  
nothing. Jer. x. 24.

Enter not into Judgement with thy  
servants, O Lord: for in thy Sight shall no  
living be justified. Ps. cxliii. 2.

¶ Instead of *Venite Exultemus*, the Hymn follow-  
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## King Charles the Martyr.

They took their Counsel together, saying, **Psal. 71. 9.**  
God hath forsaken him : persecute him, and take  
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The Breath of our Nostrils, the Anointed of the Lord **Lam. 4. 20.**  
was taken in their pits : of whom we said, Under his Sha-  
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the Gates of Jerusalem : saying, When shall he **Psal. 41. 5.**  
die, and his Name perish ?

Let the Sentence of Guiltiness proceed against him : **8.**  
and now that he lieth, let him rise up no more.

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O my Soul, come not thou into their Se- **Gen. 42. 6.**  
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Even the Man of thy right Hand : the Son of Man, **Psal. 80. 17.**  
whom thou hadst made so strong for thine own Self.

In the light of the unwise he seemed to die : **Wisd. 3. 2.**  
and his Departure was taken for Misery.

They Fools counted his Life Madness, and his End to **5. 4.**  
be without Honour : But He is in Peace. **3. 3.**

For though he was punished in the Sight of **3. 4.**  
Men : yet was his Hope full of Immortality.

How is he numbred with the Children of God : and **5. 5.**  
his Lot is among the Saints !

But O Lord God, to whom Vengeance be- **Psal. 94. 1.**  
longest, thou God to whom Vengeance be-  
longest : Be favourable and gracious unto **Psal. 51. 18.**  
him.

Be merciful, O Lord, unto thy people, whom thou **Deut. 21. 8.**  
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## King Charles the Martyr.

hast redeemed: and lay not innocent Blood to Charge.

**Psal. 26. 9.** **O** shut not up our Souls with Sinners: nor our Lives with the Blood-thirsty.

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**Psal. 73. 18.** **O** how suddenly do they consume: perish, and come to a fearful End!

29. Yea, even like as a Dream, when one awaketh: didst thou make their Image to vanish out of the City.

**Apoc. 15. 3.** Great, and marvellous are thy Works, Lord God Almighty: just, and true are thy Ways, O King of Saints!

**Psal. 119. 137.** Righteous art thou, O Lord: and just are thy Judgments!

**Glor** be to the Father, &c.

As it was in the Beginning, &c.

¶ Proper Psalms. IX, X, XI

¶ Proper Lessons. { The First. 2 Sam. I

{ The Second. S. Mat. xxvii.

¶ Instead of the first Collect at Morning-I rayer, use these two, which next follow, be used.

**O** Most mighty God, terrible in thy Judgments, and wonderful in thy Doings: towards the Children of Men; who in thy high Displeasure didst suffer the Life of our late

## King Charles the Martyr.

Reverend Sovereign King Charles the first to be  
(as) this Day taken away by the hands of cru-  
el, and bloody Men: We thy sinful Creatures  
here assembled before thee, do in the Behalf of all  
the People of this Land humbly confess, That  
they were the crying Sins of this Nation, which  
brought down this heavy Judgment upon us.  
But, O gracious God, when thou makest In-  
quisition for Blood, Lay not the Guilt of this  
Innocent Blood (the shedding whereof nothing  
but the Blood of thy Son can expiate) lay it not  
to the Charge of the People of this Land; nor  
let it ever be required of us, or our Posterity.  
Be merciful, O Lord, be merciful unto thy Peo-  
ple, whom thou hast redeemed; and be not angry  
with us for ever: But pardon us for thy mer-  
cies sake, through the Merits of thy Son Jesus  
Christ our Lord. Amen.

Blessed Lord, in whose Sight the Death of  
thy Saints is precious; We magnifie thy  
Name for thine abundant Grace bestowed  
on our late Martyr'd Sovereign; by which he  
was enabled so chearfully to follow the Steps of  
his blessed Father, and Saviour, in a constant  
and suffering of all barbarous Indignities,  
and at last resisting unto Blood; and even then  
according to the same pattern praying for his  
Persecutors. Let his Memory, O Lord, be ever  
blessed among us; that we may follow the exam-  
ple of his Courage, and Constancy, his Wea-  
riness, and Patience, and great Charity. And  
grant, that this our Land may be freed from the  
Vengeance of his righteous Blood, and thy  
Mercy glorified in the Forgiveness of our Sins;  
and

King Charles the Martyr.

and all for Jesus Christ his sake, our onely Mediatour, and Advocate. Amen.

In the end of the Litany (which shall always on that day be used) immediately after the Collect, *We beseech thee, O Father, &c.* The Three Collects next following are to be read.

**O** Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

**O** Most mighty God, and merciful Father, who hast compassion upon all men, and dost rest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee onely it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thy anger from us, who meekly acknowledge our wickedness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come through Jesus Christ our Lord. Amen.

**T**urn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable.

## King Charles the Martyr.

merciful to thy people, who turn to thee in weeping, fasting and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, Good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

In the Communion-Service after the Prayer for the King (*Almighty God, whose Kingdom is everlasting, &c.*) instead of the Collect for the Day, shall these two be used.

Almighty God, &c. }  
Blessed Lord, in whose } As in the Morning-Prayers.  
right, &c. }

The Epistle. 1 S. Pet. 2. 13.  
Submit your selves to every ordinance of man for the Lords sake, whether it be to the King supreme; or unto Governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. So is the will of God, that with well-doing you may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Honour God. Honour the King. Servants, be subject to your Masters with all fear, not only to the

## King Charles the Martyr

¶ After the *Nicene Creed*, shall be read in stead of the Sermon for that Day, The First and Second parts of the Homily against Disobedience, and wilful Rebellion set forth by Authority; Or the Minister who Officiates, shall preach a Sermon of his own Composing upon the same Argument.

¶ In the Offertory shall this Sentence be read.

Whatsoever ye would, that men should do unto you, even so do unto them: for this is the Law and the Prophets. *S. Math. vii. 12.*

¶ After the Prayer, For the whole state of Christ Church, &c. These Two Collects following shall be used.

O Lord our Heavenly Father, who didst not punish us, as our sins have deserved, but had in them due of Judgement remembred Mercy; We acknowledge thine especial favour, that though for our many and great Provocations thou didst suffer thine Anointed blessed King Charles the first (as) this Day to fall into the hands of violent, and bloody-thirsty Men, and Barbarous, to be Murthered by them; Yet thou didst not leave us for ever, as Sheep without a Shepherd, but by thy gracious Providence didst mercifully preserve the undoubted Heir of his Throne, our then gracious Sovereign King Charles the Second from his bloody Enemies, hiding him under the shadow of thy Wings, until their Tyranny was overpast; and then didst bring him back in thy good appointed Time, together with his Royal Brother King James, to sit Sweetly in Peace upon the Throne of their Father, and

## King Charles the Marryr.

the good and gentle, but also to the froward.  
For this is thank worthy, if a man for conscience  
toward God endure grief, suffering wrongfully.  
For what glory is it, if when ye be buffeted for  
your faults, ye shall take it patiently? but  
if when ye do well, and suffer for it, ye take  
it patiently; this is acceptable with God. For  
even hereunto were ye called; because Christ  
also suffered for us, leaving us an example, that  
ye should follow his steps; who did no sin, nei-  
ther was guile found in his mouth.

The Gospel. S. Matt. 21. 33.

**T**here was a certain householder which plant-  
ed a vineyard, and hedged it round about,  
and digged a wine-press in it, and built a tower,  
and let it out to husbandmen, and went into  
the countrey. And when the time of the fruit  
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and they did unto them likewise. But last of all  
he sent unto them his son, saying, They will re-  
verence my son. But when the husbandmen saw  
the son, they said among themselves, This is  
the heir, come, let us kill him, and let us seise  
on his inheritance. And they caught him, and  
cast him out of the vineyard, and slew him. When  
the Lord therefore of the vineyard cometh, what  
will he do unto those husbandmen? They an-  
swered him, He will miserably destroy those wicked  
men, and will let out his vineyard unto other  
husbandmen, which shall render him the fruit  
in their seasonings.



## King Charles the Martyr.

and to Exercise that Supreme Authority over us,  
(one after the other) which of thy special Grace  
thou hast designed for them. For these thy great,  
and unspeakable Mercies we render to thee our  
most humble Thanks from the Bottom of our  
Hearts: Beseeching thee, still to continue thy  
gracious Protection over the whole Royal Fa-  
mily, and to grant to our gracious Sovereign  
King James a long, and a happy Reign over us:  
So we, that are thy People, will give thee  
Thanks for ever, and will alway be shewing  
forth thy Praise from Generation to Generati-  
on, through Jesus Christ our Lord, and Savi-  
our. Amen.

**A** No grant, O Lord, we beseech thee, that the  
Course of this World may be so peaceably  
ordered by thy Governance, that thy Church may  
joyfully serve thee in all godly Quietness,  
through Jesus Christ our Lord. Amen.

## The Order for Evening-Prayer.

The Hymn appointed to be used at Morning-Prayer  
instead of *Venite exultemus*, shall here also be used be-  
fore the proper Psalms.

Righteous art thou, O Lord, &c.

Proper Psalms. LXXIX. XCIV. LXXXV.

Proper Lessons. { The first, Jer. xii. or Dan. ix. to v. 22.  
The second, Hebr. xi. 32; & xii. to v. 7.

¶ Instead

## King Charles the Martyr.

¶ Instead of the first Collect at Evening-Prayer shall these Two which next follow, be used.

**O** Blessed Lord God, who by thy Will hast not onely givest, and orderest all things most suitably to thine own Justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be Righteous in all thy Ways, and Holy in all thy Works: Tell thy sinful people do here fall down before thee, confessing, That thy Judgments were right, in permitting cruel men; sons of Belial, as this Day to imbrue their Hands in the Blood of thine Anointed; we having drawn down the same upon our selves by the great, and long Prosecutions of our Sins against thee. For which we do therefore here humble our selves before thee; Imploving thy Mercy for the pardon of them all; And that thou wouldest deliver this Nation from Blood-guiltiness, (that of this Day especially) and turn from us, and our posterity all those Judgments which we by our Sins have deserved: Grant this for the all-sufficient Merits of thy Son, our Saviour Jesus Christ. Amen.

**B**Lessed God, just and powerful, who didst permit thy dear Servant, our late dread Sovereign King Charles the first, to be as upon this Day given up to the violent Outrages of wicked men, to be despitefully used, and at last trampled by them: Though we cannot reflect upon so foul an Act, but with Horror and Astonishment; Yet do we most gratefully Commemorate the Glories of thy Grace, which then shined forth in thine Anointed; whom thou wast pleas'd, even

## King Charles the Martyr.

that we may apply our hearts unto wisdom. And  
grant, that neither the Splendour of any thing  
that is Great, nor the Conceit of any thing that  
is Good in us, may any way withdraw our  
Eyes from looking upon our selves as sinful  
Dust and Ashes: but that according to the Ex-  
ample of this thy Blessed Martyr, we may press  
forward toward the Prize of the high Calling  
that is before us, in Faith and Patience, Humi-  
lity and Meekness, Mortification and Self-de-  
nial, Charity, and constant Perseverance unto  
the End; and all this for thy Son our Lord Je-  
sus Christ his sake: To whom with thee, and  
the Holy Ghost be all honour and Glory World  
without End. Amen.

FINIS

C

## King Charles the Martyr.

at the Hour of Death to endue with an eminent  
Measure of exemplary Patience, Brekuelss,  
and Charity before the Face of his cruel En-  
emies. And albeit thou didst suffer them to pro-  
ceed to such a Height of Violence, as to kill  
him, and to take possession of his Throne; yet  
didst thou in great Mercy preserve his Son,  
who's Right it was, and at length by a wonder-  
ful Providence bring him back, and set him  
thereon, to Restore thy true Religion, and to  
Settle Peace amongst us; For which we glori-  
fie thy Name, through Jesus Christ our blessed  
Saviour. Amen.

¶ Immediately after the Collect, *Lighten our darkness,*  
&c. Shall these Three next following be used.

|  |   |
|--|---|
| <p><b>O</b> Lord, we beseech thee, &amp;c.<br/><b>O</b> most mighty God, and mer-<br/>ciful Father, &amp;c.<br/><b>T</b>urn thou us, <b>O</b> good Lord,<br/>and so, &amp;c.</p> | <p>} As before at Morn-<br/>ing Prayer.</p> |
|--|---|

¶ Immediately before the Prayer of *S. Chrysostom* shall  
this Collect, which next followeth, be used.

**A** Almighty and everlasting God, who's Rich-  
teousness is like the strong Mountains,  
and thy Judgments like the great Deep; and  
who by that barbarous Murder as upon this  
Day committed upon the Sacred Person of  
thine Anointed, hast taught us, that neither the  
greatest of Kings, nor the best of men are more  
secure from Violence, than from natural Death;  
Teach us also hereby to number our Days,  
that